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DUA-E-NUDBA

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DUA–E–NUDBA

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DUA-E-NUDBA

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IN THE NAME OF GOD

INTRODUCTION

(Say: My lord would not care for you were it not for your prayer." (Qur'an/۲۵/۷۷"

One of the true and authentic feeling of mankind which has an innate root in the nature of man is paying attention to Dua and spiritual relation with the unseen world .and the origin of creation

This is a matter, which even the famous psychologists have not neglected it. Although the necessity of Dua is present in the nature of man but it manifests itself more during calamities and misfortunes from materialistic forces. Human being, without any will and option turns himself towards the All-Powerful Allah with all his might and energy, And he asks his help and protection. Dua is the weapon of a Mo'min. It lightens the pressures of misfortunes and difficulties an above all, it showers upon the human .(being the boundless mercy of the All-Truth (Allah

Like other matters, even in the method of Dua, human being is in need of and reasoned and rational guidance so that this natural feeling which is necessary for the soul does not mislead him. And it does not become a means and pretest for the cheaters and imposters. With the correct method of its usage, the thirst of the .conscience of man gets quenched and finds his intended destination

t:۲

When the radiating sun of Islam glittered the Earth and the curtains of superstition ware ripped off, its rich resources altered all aspects of individual, social, spiritual, material, and moral affairs of human life. Dua was also amongst the things, which was covered by this transformation. Its program is so laid that can be understood as .worthy of the affairs of every program human being and the true worshipper of Allah

Islammic Duas and Zisra't other than their sacred, holy and divine aspects are the big and comprehensive treasures full of humanistic concepts. Invocating them like attending a training course leaves a very deep and good impression on our personality, the reason being that their interesting meaningful texts are narrated directly from our prophet (S.A.) and his infallible progeny in which they have thought various lessons about the sublime learning of Monotheism, Resurrection, Prophethood Wilayat, moral sense, laws and ethics. Indeed, the school of Dua one is one of the high schools which is having a great effect in the development of human thinking, spiritual and social growth, of course if it is correctly used. Till the Muslims do not pass this school, their Islamic personality will not become perfect. The school is day and night open for everybody and the repetition of its lessons will always make .the person ascend from one stage to another

One of these treasures which, always the believers and those anxious for the reappearance of the righteous and universal Government of Hazrat Baqi-at-allah (May Allah hasten his Reappearance), have set it as their slogan is the glorious Dua-e-Nudba. They renew their allegiance with their Master during fixed occasions and .establish emotional gatherings for reading it

t:۳

Nudba (lamentation) and wailing for visiting his Holiness, the coming to an end of his Occultation, pray for hastening his reappearance and expressing regret upon the prevalent turbulent and oppressive condition of, today' world (the Period of Occultation) is a lesson which the Shias have learnt from their Imams (A .S.) and their .behaviour is a pattern for their partisans

Sadir-e-seirafi, a distinguished companion of Imam Jafar-e-Sadiq (AS.) says that along with three other companions, they visited Imam (A.S.). They saw Imam (A.S) in a very sad and sorrowful condition sitting on the ground. Like a mother who has lost her dear son and with a painful heart, Imam (A.S.) was crying, wailing, meaning and :saying

My master, your occultation has snatched away sleep from my eyes, has taken my" .concentration and has deprived tranquility from my heart

My master, your occultation has surrounded with a tragic suffering due to which I can never find sympathy and consolation. Due to the loss of friends one after the other, .our gathering is breaking

Calamities, hardships, difficulties and disasters have so much pained my heart that I do no feel the tears of my eyes and the yelling and crying of my heart. Yet other severe and unbearable sufferings are imagined that one more difficult and fragile ".than the previous ones

:Sadir says

Calamity struck us and our heart became full of sadness and sorrow for Imam (A.S.)." We presumed that an unpleasant event has made Imam (A.S.) - this mountain of "patience and forbearance in such a lamenting and mournful condition

:We said

.O Son of the best mankind. May Allah not make you cry"

"?For what circumstances are you weeping in such a manner

:His holiness heaved a sad sigh from his afflicted heart and said

This morning, when I was looking at "the book of Jafr", the book of knowledge of" various predicts, until Qiyamat, which has been assigned and made exclusive to Hazrat Mohammad (S.A) and his successors (A.S.). It contains the birth, occultation, delay in reapearance, longevity Hazrat Mahdi (A.S) sufferings of believers during occultation, doubts and uncertainties which arise in their hearts due to the prolongation of Occultation, a majority of them leave aside Islam and our wilaiat and do not mind about religion. Due to thinking on these things grief and sadness has .”...overpowered me

(Raf: Kamaluddin, pg. ۳۵۲-۳۵۷, Ghaibat-e-Tusi, pg. ۱۵۴-۱۰۸)

Therefore, with considering the behaviour of Imam (A.S.) regarding the of Hazrat Mahdi (A.S.), we should also become sad and depressed; and express our wish and interest in his reappearance by seeking shelter towards Allah and reciting Dua, bearing in mind that if He (Allah) wishes, He can rectify the Occultation of Imam (AS.) .in one night itself

Dua-e-Nudba is one of the most important and famous authentic Duas of Shia. Its stability in text, vocabulary and meaningful subjects increase he credibility of its document. This Dua has been narrated by the great Sayyed, the late Razi-ud-Din Ali Ibn-e-Taoos who was from amongst the great Shia scholars of the seventh century. He has narrated in his great hooks of 'Iqbal' pg. ۲۹۵-۲۹۹ and the seventh chapter of 'Misbah-uz-Zair' Before him, the great sheikh, Mohammad Ibn-e-Jafar-e-Mashadi Haeri who was amongst the great Shia scholars of the sixth century. He has narrated it

t:۵

in his book of ‘Mataar’ Dua number ١٠٧. Prior to these two, Qutb-e-Rawandi who was also amongst the great shia scholars of the fifth century has written this Dua in his book of ‘Mazaar’. And before all these three persons, the great Shaikh, Mohammad Ibn-e-Ali Ibn-e-Abi Qirra who also was amongst the great Shia scholars of the fifth century has brought in his book. This book was used by the later scholars. He narrates it from the great and honorable Shaikh, Mohammad Ibne-e-Hussain-e-Bazoofari, one of the former learned teacher from whom shaikh Mufid was narrating. Bazoofari in his own chain of narration does not quote its narrators due to its fame and great reputation, he has narrated the Dua from Imam Zaman (AS.). He has declared its recitation as a Mostahab Dua on four Idds; Jumah, Fitr, Qurban and Ghedeer. Allame Majilisi (May Allah be satisfied with him) also has narrated this Dua in his book of “Bihar-ul-Anwar” -and “Zaad-ul-Maad” from Sayyed Ibn-e-Ta’oos from the book of Mazaar-e-Mashadi, from Ibn-e-Abu Qirra, from Mohammad Ibn-e-Hussain .Basoofari. He testifies to the credibility of its document

Therefore, it is necessary that on Friday mornings which is considered as one of the four Idds and the time for the recitation of this great Dua, and during the other mentioned days, in a mass and bewail, with concentrating our mind, asking forgiveness and reciting Salawat, we wash away our sins and remove the obstacles which has stopped the granting of our Duas. Then with a full attention, weeping and moaning state, we call Imam (AS.) in the same way as sadir has narrated it from our sixth Imam, Hazat Sadiq (AS.). We cry and recite Nudbah upon the Occultation sad being far away from Imam (AS.). We request Allah to hasten his reappearance and ends the corruption, persecution and

injustice which is reigning in this world due to the absence of Imam (AS.). May the Almighty Allah has mercy upon our Nudbas and moanings. He may have mercy upon a weeping from amongst the weeping and will remove the chastisement of Occultation from amongst us. Thus, He may give us the grate and favour of the presence of Imam .(AS.) once more

.With His Grace and Benevolence May Allah desire so

DUA–E–NUDBA

(*)

In the Name of Allah, the Beneficent, the Merciful

(*)

Praise be to Allah, the Lord of the Worlds

(*)

.(And Blessings of Allah be upon our Master, Muhammad (S. A

(*)

His Prophet and on his progeny be greetings of Salutatin

(*)

O Allah (All) Praise is for You: for all the matters

concerning which Your Decree was issued regarding Your friends

(*)

Those whom You have chosen for Yourself and for Your religion

(*)

.Since You have decided to bestow on them the choicest of Your everlasting favors

(❉)

Which neither declines nor decreases

(❉)

After You took promise from them to renounce all the

t:v

,stages of this despicable world

(*)

.and its superficial attractions and allurements

(*)

Then they accepted the promise and You did know their fulfillment towards it .((promise

(*)

.So, You accepted them and brought them near to Yourself

.And accorded for them the exalted remembrance and a glowing praise

(*)

.And You send down Your angels on them: and honour them by Your inspirations

(*)

And helped them with Your knowledge and appointed them as the means of approach .to You, and the means towards Your satisfaction

(*)

Then You made some (۱) of them dwell in Your Garden; until You send them out .therefrom

(*)

(And You carried one of them in Your Ark.(۲

(*)

.And rescued him and one who believed with him, by Your Mercy, from destruction

(*)

(And You selected for Yourself one of them as Your friend.(۳

(*)

.And he requested You to grant him a tongue of truth in the last epoch of the time

(*)

t:۸

۱- Adam and Eve

۲- Prophet Noah and his Family

۳- Prophet Ibrahim

.Then You granted his wish and You appointed that elevated one

(*)

.And to one of them,(۱) You spoke from a tree a speaking

(*)

.And appointed his brother,(۲) his supporter and vizier

(*)

.And you did cause one(۳) of them to be born without a father

(*)

.And You gave him the clear signs and supported him with the Holy Spirit

(*)

.And for each one You did enact a religious law

(*)

.And You assigned a path for him and You selected successors(۴) for him

(*)

.A protector after a protector for a define period

(*)

.For establishing. Your religion and a proof upon Your servants

(*)

.Lest the truth Wanes from its place and falsehood, overpower his progeny

(*)

(And none can say: why had You not sent unto us a warning messenger.(۵

(*)

.And appointed for us a flag of guidance

(*)

Then, we would have followed Your signs before we

t:۹

(Prophet Moosa (Moses -۱

Prophet Haroon -۲

(Prophet Easa (Jesus -۳

The argument is that it had been the practice of Allah Himself to appoint and - ۴ nominate the successors of every prophet for the preservation of His teachings and therefore He must have appointed the successors of Mohammad and could not have left their appointment in the hands of an electorate, as the Holy Qur'an says, "you will never find any alteration in the practice of Allah." (Holy Qur'an: ۳۳/۶۲; ۴۸/۲۳; ۳۵/۴۳). This is not the only argument but an answer to satisfy our quests. The real answer is with .Allah

See Holy Qur'an ۲۸/۴۷ -۵

.suffered failure and disgrace

(*)

Till You ended the affair(١) towards Your beloved and Your noble Muhammad, May .the peace of Allah be upon him and his progeny

(*)

.Then, he was as You had selected him leader of whom You have created him

(*)

And the excellent one of Your selected one; and the best one whom You have .selected him

(*)

And the most honoured whom You have relied on him; You gave him precedence .upon Your prophets

(*)

.And sent him to the thaqalain(٢) (Jinns and Men) from (among) Your servants

(*)

And made Your Easts and wests(٣) come under his feet; and harnessed for him the (Buraq.(۴

(*)

.And did make him ascend (with his soul) towards Your heavens

(*)

And You entrusted in him the knowledge of the past and future till the end a f Your .creation

(*)

.Then You helped him with awe

(*)

(And You surrounded him with Jibra’eel and Micha’eel and the distinguished angels.(۵

(*)

t:۱۰

۱- See Holy Qur’an ۳۳/۴۰

۲- i.e. men and jinns

۳- .i.e. the entire Universe

۴- .The misculous steed on which the Holy Prophet (S.A.) ascended to the Heavens

۵- See Holy Qur’an ۴۱:۳۰; ۳/۱۲۵ etc

And You promised him that You would make his religion triumphant over all the religions though the polytheists may be averse(1) (to it).

(*)

And this is after You appointed some of his kindred as his Successor.

(*)

And You appointed for him and then a First house which has been established for the mankind.

(*)

The one which is at Mecca, a blessing and a guidance for the World.

(*)

In it (are) clear signs; place of Ibrahim; and whoever entered in it was safe.(2)

(*)

And You did say: Verily Allah intends to keep off from you every kind of uncleanliness.

(*)

And to purify you people of the House. With a thorough purification.(3)

(*)

Then You assigned reward of Muhammad, Your peace be upon him and his progeny (with) their love (the love of progeny) in Your Book.

(*)

Then You said: "Say I demand not, of you any reward for it (the toils of preaching) except the love of my relation.(4)

(*)

".And you said: "Whatever reward I have asked you(۵) it is for your own

(*)

t:۱۱

۱- See Holy Qur'an ۴۸/۲۸; ۶۱/۹

۲- See Holy Qur'an ۳/۹۵-۹۶

۳- See Holy Qur'an ۳۳/۳۳

۴- See Holy Qur'an ۴۲/۲۳

۵- See Holy Qur'an ۲۵/۴۷

And you said: “I ask you not any reward for it except that one who wishes, may adopt (the path of His lord.”(١)

(*)

Then, they [Ahlul Bait(A. S)] are the path toward You and the way towards Your .satisfaction

(*)

when his (Holy Prophet) days passed, he appointed his successor Ali, son of Abu Talib .as a Guide, Your peace be upon them and their progeny

(*)

As he was a warner – and a Guide for every nation(٢). Then he (Holy Prophet) said ,before a huge gathering

(*)

whomsoever I am his Master, then Ali is his Master“

(*)

O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; (and help one who helps him and disgrace one who disgrace him.”(٣)

(*)

(And he said: “Of whomsoever I am his Prophet, then Ali is his chief.”(۴)

(*)

And he said: “I and Ali are one and from the same tree; and the other people are from (different trees.”(۵)

(*)

.And he placed him [Ali (A. S)] in a position; as Haroon had with Moosa

(*)

Then he said to him, "your position to me is as Haroon had with Moosa, except that (there will be no Prophet after me.(۶

(*)

t:۱۲

See Holy Qur'an ۲۵/۵۷ -۱

See Holy Qur'an ۱۳/۷ -۲

.The famous Hadith-e-Ghadeer narrated in Sahih-e-Muslim etc -۳

Also, from Hadith-e-Ghadeer -۴

Hadith reported in Sihah-e-Sitta -۵

Hadith reported in Sahih-e-Bukhari -۶

(And get him married with his daughter, chief of the ladies of the Worlds.(١

(*)

And he made for him lawful [Ali (A.S) whatever was lawful for himself in his mosque; (and he closed all the doors (leading to the mosque) except the door of his house.(٢

(*)

.Then he (Holy Prophet) entrusted to him his knowledge and his wisdom

(*)

.Then, he said: "I am the city of kn؟wledge and Ali is its gate

(*)

Then, one who wishes (to enter) the city (of knowledge) and wisdom, then he should (enter from its gate."(٣

(*)

.Then, he said, You are my brother and successor and inheritor

(*)

Your flesh is from my flesh and your blood from my blood and peace with you is peace .with me and fight with you is fight with me

(*)

And the faith is mixed with your flesh and your blood, as it is mixed with my flesh and .my blood

(*)

And tomorrow, you will be my successor at the Cistern Kauthar Pond (Hauz of (kauthar

(*)

.And you will pay my debt and you will fulfill my promises

(*)

t:۱۳

۱- A well known fact which no one can dispute.

۲- It relates to the well known incident recorded in Sihah-e-Sitta

۳- The Holy Prophet's famous Hadith

And your Shias (followers) will be (sitting) on the pulpits of light; their with their bright faces surrounding me in the Heaven and they will be my neighbors.(1)

(*)

And (he said), "O Ali, had you not been there, the believers would not have been recognized after me."(2)

(*)

And he was a guidance (to prevent people) from deviation after him (the Holy prophet) and a light from the blindness and the strong rope of Allah and His Right Path.(3)

(*)

Neither his Proximity in the ties of relationship (with tile Holy Prophet) can be preceded (by anyone) nor his preceding in religion.(4)

(*)

And (no one) can overtake any virtues from amongst his (prophet) virtues.(5)

(*)

He (Ali) follows the path of the Messenger,(6) May the blessings of Allah be upon both of them and their progeny.

(*)

And he fights on (the basis of) interpretation,(7) and he cares not any blame of any rebuker in the way of Allah.

(*)

Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves.

(*)

Then he filled hearts of them (fighters) of Badr, Khaibar, Hunain and of others(۸) with .a hatred and malice

(*)

.Then, (they) rose in enmity, against him, and (they) attacked to fight against him

t:۱۴

۱- Another famous Hadith of the Holy Prophet of Islam (S.A.)

۲- Another famous Hadith of the Holy Prophet of Islam (S.A.)

۳- Expressions used in the Holy Qur'an and interpreted

۴ - The Holy Prophet (S.A.) said : "All is the best of me; whoever denies him is a disbeliever"

۵ - The Holy Prophet (S.A.) said : "All is the best of me; whoever denies him is a disbeliever"

۶- (i.e.) followed the footsteps of the Holy Prophet (S.A.) as a number follower.

۷- The Holy Prophet (S.A.) said: "Ali will fight for ten interpretation of the (Holy) Qur'an as I have fought to establish its inspiration."

۸- The reason why most of the Arabs turned against Hazrat Ali (A.S.) was that he had killed their tribesment in battles for the defends of Ilsam in the lifetime of the Holy Prophet (S.A.)

(*)

Till (such time) that he killed the oath breakers of allegiance(1), the unjust(2) the (Maareqeen) Renegades(3)

(*)

And when his term of life expired, a wretched person among those of the last epoch, following the path those of the earlier period killed him;(4)

(*)

(the) order of the Messenger of Allah, Peace of Allah be upon him and his progeny, was not obeyed about the leaders (Imams) one after the other.

(*)

And the Ummah was insistent on bearing enmity against him.

(*)

They joined together to cut off his ties of relation (Holy Prophet), and throwing away his children (from successorship).

(*)

Except a few from them (believers) who remained faithful in observing their (Ahl-e-Bait's) right.

(*)

Then some of them were killed(5) and some were taken into captivity(6) and some were exiled.(7)

(*)

And the decree was to pass for them; with this hope that the best reward is in it.

(*)

Since the Earth belongs to Allah. He gives to whomsoever He wishes from amongst (His servants. And the end is (only) for those who guard against evil.(٨

(*)

t:١۵

Akissen: Those who fought against Hazrat Ali (A.S.) in the Battle of Jamal. They – ١ .were those who had broken the allegiance. They were Talhge, Zubair and Ayesha

Qasiteen: They were unjust people who fought against Hazrat Ali (A.S.) in Siffin. – ٢ .Moawiya was the leader of this group

Maaregeen: They were those who had missed the truth. They fought against – ٣ Hazrat Ali (A.S.) at Nahrawan

The words in which the Holy Prophet (S.A.) had prognosticated and predicted the – ۴ (.assassinations of Hazrat Ali (A.S

Eleven out if Twelve Holy Imams (A.S.) were martyrdom either by sword or by – ۵ poison

The ۴th, ۶th, ١٠th and ١١th Imams (A.S.) were kept prisons by the rulers of their – ۶ .times

Literally, forced to go faraway from the homes, as was the case with the ٧th, ٨th, –٧ (.٩th, ١٠th and ١١th Imams (A.S

.See Holy Qur'an ٨/١٢٨ and compare it with the Bible. Mathew ch.۴ –٨

(And glorious is our Lord, Verily the promise of our Lord is certainly to be fulfilled.(١

(*)

(And Allah never goes against His promise; and He is the All Mighty, All Wise.(٢

(*)

Then upon the purified ones of the purified ones of the progeny of Muhammad and Ali ;May the peace of Allah be upon both of them and their progeny

(*)

.The bewailers should cry and the wailers should wail upon them

(*)

And for such people like them, then the tears should flow, and the clamourers should :c١amour and the mourners should mourn in a heart rending manner

(*)

?Where is Hassan? where is Hussain? Where are the chidren of Husain

(*)

.The Righteous after righteous and truthful after truthful

(*)

?.(Where is the path after the path (of righteousness

(*)

?Where are the virtuous people after the virtuous ones

(*)

?Where are the Rising suns

(*)

?Where are the luminous Moons

(*)

?Where are the Brilliant stars

(*)

t:۱۶

۱- See Holy Qur'an ۱۷/۱۰۸

۲- See Holy Quran ۳/۹,۱۳/۳۱,۳۹/۲۰, etc

?Where are the Emblems of the Faith and the Basis of knowledge

(*)

Where is Baqi-iat-Allah?(١) Which (the world) can not be devoid from (the presence of) (guided progeny?(٢

(*)

(Where is the one ready to annihilate the oppressors?(٣

(*)

?where is the Awaited one for straightening the crookedness and dishonesty

(*)

Where is the Expected (Imam Mahdi) for abolishing the oppression and ?transgression

(*)

Where is the one stored for reviving the obligatory command and the Sunnah (of the ?(Holy Prophet

(*)

?Where is the selected one for resuscitating (the reality) of the nation and the religion

(*)

?Where is the expected one for enlivening the Book and its limits

(*)

?Where is the Enlivener of the facts of religion and its adherents

(*)

?Where is the Breaker of the might of the transgressors

(*)

?Where is the Demolisher of the edifices of Polytheism and hypocrisy

(*)

.Where is the Destroyer of the followers of transgression

t:۱۷

۱- Remnants of Allah) (A title of the Holy Imam (A.S.))

۲- According to the Hadith of the Holy Prophet of Islam (S.A.).

۳- From here up to the end of this section, all the descriptions allude to the twelfth Imam (A.S.) in accordance with the predictions and prophecies about him

?disobedience and rebellion

(*)

.Where is the Eradicator of branches of Errors and Disputes

(*)

.Where is the Destroyers of the signs of (Evil) disease and egoistic tendencies

(*)

?Where is the Severer of the cords of Falsehood and calumnation

(*)

?Where is the Destroyer of the vicious and disobedient people

(*)

?Where is the Eradicator of the followers of obstinacy and misguidance and renegade

(*)

.Where is the one who honors the friends and Debases the enemy

(*)

?Where is the Accumulator of the words of piety

(Where is the Gate of Allah through which all should enter?(١

(*)

?Where is the countenance of Allah through which the friends attend towards him

(*)

?Where is the Means which is stretching from the Earth to the sky

(*)

Where is the Master of the Day of Victory and the one Who will spread the flag of ?Guidance

t:۱۸

The followers of Imam Zaman (A.S.) will enter the city of knowledge and Imam -۱

(*)

?Where is the uniter of the companions of virtue and divine pleasure

(*)

(Where is the Avenger of the blood of prophets and the children of the prophet.?(١

(*)

(Where is the seeker of revenge for the blood of the Martyred ones of Karbala?(٢

(*)

Where is the Triumph one (who will overcome) over one who transgressed against ?him and maligned him

(*)

?Where is the distressed one who will be answered when he supplicates

(*)

?Where is the President of all creatures, who is both the beneficent and God fearing

(*)

?Where is the son of the chosen (Al-Mustafa) Prophet and the Son of Ali-Al-Murtaza

(*)

And the son of Khadijat-ul-Gharra (the Luminous) and the son of Fatematul-Kubra ?.((the Great

(*)

May my father and my mother and my self be your; sacrificed for your safety and .your protection

(*)

(O son of the masters, the favorite ones.(٣

(*)

.O son of the noble ones, the honoured ones

(*)

t:١٩

١- It is well known that the Israelites killed many of the prophets and children of the Prophets. But Allah Taala has given them respite, yet their blood calls for revenge. See Holy Qur'an ٢/٩١, ٣/١١٢ etc. it is also a fact that eleven of the Imams of the Household of the Holy Prophet (S.A.) ere killed by those who professed Islam

٢- The most gruesomme example of their tyranny was the wholesale slaughter of Imam Hussain (A.S.) and his loyal followers at Karbala. No one knows what from of punishment would be adopted as benefiting the ideals of justice. But it is certain that the enemies of the Holy Prophet (S.A.) and Imams (A.S.) will be annihilated by Hazrat Mahdi (A.S.); the final vicegerent of Allah on the Earth See Holy Qur'an ١٧/٣٢

٣- Henceforth, the following supplication gives this hope to us that we have found our Master, Imam-e-Zaman (A.S.) and thus, we shall be having direct communication with his holiness

.O son of the guides and the divinely guided ones

(*)

.O son of the preferred refined ones

(*)

.O son of the Magnanimous ones of the purest descent

(*)

.O son of the most righteous

(*)

.O son of the benevolent selected ones

(*)

.O son of the generous honoured ones

(*)

.O son of the luminous moons

(*)

.O son of the shinning lights

(*)

.O son of the piercing meteors

(*)

.O son of he bright stars

(*)

.O son of the clear paths

(*)

.O son of the clear signs

(*)

.O son of the perfect Knowledge

(*)

.O son of the well known example of conduct

(*)

.O son of the recorded knowledge

(*)

.O son of the living miracles

(*)

t:۲۰

.O son of the obvious proofs

(*)

.O son of the straight path

(*)

(O son of the mighty tidings.(1

(*)

O son of the one who is pronounced the most exalted, the most wise in Ummul-kitab (by Allah.(2

(*)

.O son of the signs and the clear proofs

(*)

.O son of the apparent proofs

(*)

.O son of brilliant and clear proofs

(*)

.O son of the conclusive evidences

(*)

.O son of the abundant bounties

(*)

.O son of Ta-Ha and the clear verses

(*)

O son of Ya-Sin(٣) (Holy Prophet and his infallible progeny) and Zariyat(۴) (the .(Scatters

(*)

.(O son of the Tur (mount) and Aadiyat (the charger

(*)

O son of the one who drew near, then he suspended, so he was the measure of two .bows or closer still(۵). This is the most nearest position to the All-Highest

(*)

.Would that I know where your state of being far is settled

(*)

t:٢١

١- All these metaphors refer to the Holy Imams (A.S.) and the Holy Prophet (S.A.); all of whom are the ancestors of Hazrat Mahdi (A.S.)

٢- See Holy Qur'an ۴٣/۴

٣- See Holy Qur'an ٢٠/١

۴- See Holy Qur'an ٣۶/١

۵- See Holy Qur'an ۵١/١. It refers to the Holy Prophet of Islam (S.A.)

Or which, earth of soil has embraced you; is it in the mountain of Razwa or the other. (*) ((mountain) or in Zee-Towo?(١)

.It is intolerable for me that I see the people but do not see you

(*)

.And, neither do I hear a sigh of breath nor (any) whispering from you

(*)

It is intolerable for me that you are surrounded by calamities and that, neither my .plaintive cry nor my complaint reaches you

(*)

May (I) myself be sacrificed for you who seems to be concealed (physically), but not .away from us

(*)

.May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us

(*)

May (I) myself be sacrificed for you who is the goal or aspirations of every faithful I .man and woman who desires you, remembers you and moans for you

(*)

May (I) myself be sacrificed for you who is bound to lofty honour which can never be .(reached (by anyone

(*)

.May (I) myself be sacrificed for you whose original eminence cannot be equaled

(*)

May (I) myself be sacrificed for you who is the ancestral bounty which cannot be resembled.

(*)

t:۲۲

See Holy Qur'an ۵۳/۸-۹ -۱

May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not .possible

(*)

How long am I to bewail for you, O my Master! And how long and with which word .(should I praise you, and what secret talk (should I adopt with you

(*)

.It is intolerable for me to talk and receive a reply from persons than you

(*)

.It is intolerable for me that I cry for you while all others forsake you

(*)

.It is intolerable for me that this (isolation) befall you instead of befalling others

(*)

.Is there any helpers with whom I may prolong my lamentation and weeping

(*)

.Is there any mourner with whom I may join when he mourns alone

(*)

.Is there any eye weeping of a thorn, that my eye may sympathize with it

(*)

.O the son of Ahmad! Is there a way through which you may be met

(*)

?May our day (of separation) joins the day of reapearance by which we enjoy

(٥)

When shall we arrive at your streams for drink, with

t:٢٣

?which to quench our thirst for you

(*)

When shall we get benefit of your sweet water, for already the thirst has lasted too ?tong

(*)

When shall we spend morning and evening with you to delight our yes with a glance ?((at you

(*)

When shall you see us and we shall see you; then you shall be seen unfurling the flag .of victory

(*)

.Will you see us gathered around you and you are leading all the people

(*)

Then already you have filled the earth with justice and have made your enemies taste .the disgrace (of defeat) and retribution

(*)

And you have annihilated the last remains of the arrogant and uprooted the .foundation of the unjust people

(*)

O Allah You are the Remover of agonies and calamities, and You are the one from .whom I seek help; then with You is the sanctuary

(*)

And You are Lord of the Hereafter and this world; so help O helper of those who seek help, your poor afflicted servant. (*)

And show him his Master; O Severe(١) of strength And through him (Imam 'A.S.') remove his (your servant's) grief and sorrow.

(*)

t:٢۴

١- See Holy Qur'an ٢٠/١٢

And cool the burning of his hurt, O You who firm in the Heavenly throne(۱) of power .and towards Whom is the return and ultimate end

(*)

O Allah! We are Your enamoured servants of Your appointed regent who reminds us .of You and Your Prophet

(*)

He whom You created for us as our savior and defender, and set him for us as protector and refuge and appointed him a leader (Imam) for the true believers .amongst us

(*)

So convey to him our greetings and salutations, and increase honour because of this .(greeting) O lord

(*)

And make his abode (in paradise) also a home and halting place for us, and complete .Your favors by appointing him as our guide

(*)

Till You make us enter. Your paradise; and (bestow on us) the companions of the .martyrs from amongst those of Your adorers

(*)

.O Allah! bestow Your blessings upon Muhammad and the progeny Muhammad

(*)

And bless his grandfather Muhammad and Your Messenger the elder Master, and .upon his Father (Ali) the younger Master

(*)

And his grandmother, the great truthful daughter of Muhammad (S.A.); And upon .whom you have selected from among his virtuous ancestors

t:۲۵

See Holy Qur'an ۵۳/۴ -۱

(*)

And on him (Imam A..) (bestowed) the best, the plentiful, most the perfect, the ever .(lasting, the most and the numerous (blessings

(*)

A.S) whatever you bestowed on any of Your virtuous and chosen ones from among) ,Your creature

(*)

.And favour him with endless count of blessing which never gets and nor limitation

(*)

O Allah! And through him set up the truth, and make the falsehood vanished through him; and prepare the victory for your friends, and disgrace Your enemies through .him

(*)

O Allah, set a relationship between us and him that grants us the honour of the .company of his ancestors

(*)

.And let us be of those who seek their company and reside in their shelter

(*)

And help us in fulfilling our dues to him and in striving hard to his obedience and to .avoid disobeying him

(*)

Ands grant us his pleasure and bestow on us his compassion and his supplication and ;his goodness

(*)

Whereby through him we may receive the vastness of Your Mercy and success with .You

(*)

And for his sake let our prayer be accepted, and for his sake let our sins be forgiven and for his sake let our request

t:۲۶

be granted

(*)

And for his sake let our sustenance be abundant and for his sake let our saddness be relived and for his sake let our wants be granted.

(*)

And You turn tow through Your Honoured face And accept our proximity with You.

(*)

And cast upon us Your merciful look, through which our achievement of honour from you may be perfected; then never deprive us of it by your generosity.

(*)

And quench our thirst from the cistern of his (Imam A.S.) grandfather, may Allah bless him and his progeny, in his own cup and from his own hand.

(*)

A sweet, cool, clear, agreeable drink after which no thirst is felt, O Most Merciful of All.

(*)

THE END

t:۲۷

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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